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Hindu Message

A Weekly Review of Indian and World=Problems
from the Hindu Standpoint.

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THE HINDU MESSAGE.

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THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

Editor: T. K. Balasubrahmanya Aiyar B. A.

VOL. 4.] THURSDAY AUGUST 14, 1919. [No. 16.

The **Hindu Message** stands for

(1) The Maintenance of British supremacy with self-government for India,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

(5) Dissemination of pure Hindu Culture.

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A Vision Of India.

OTHER TREES.

By K. S. Ramaswami Sastri, B.A., B.L.

Here stands the healthful tall margosa tree
With emerald leaf and pale gold-tinted fruit.
There stands the tamarind tree of old repute
With sour-sweet fruits that hang 'midst greenery,
And there the jack tree bears full cheerfully
Its heavy fruits whose rough skin doth not suit
Their wondrous inner worth which holds us mute
With sweetness and with form like gold to see
The date palm stands there with its drooping plumes,
I feel at sight of these a deep delight,
A rapture new on each bright—dawning day.
A thousand trees bright-starred with beauteous blooms
Shine everywhere rejoicing in the light,
And wear spring-woven garments fair and gay.

The Hindu Message

THURSDAY EVENING AUGUST 14, 1919.

India and Economic Reconstruction—VII.

As in the United Kingdom so also in India, organisations for war-work have been of very material help in preparing the ground for the new economic reconstruction. In India the Munitions Board have already taken a full survey of India's natural resources required for munition making. These resources have, besides military, also supreme economic value. The information collected and the experience gained by the Munitions Board will be at the disposal of capitalists and commercial men. True it is that Indian capitalists and commercial men will have the same access to these informations as British capitalists and commercial exploiters. But, as Sir Sankaran Nair points out in his Minute of Dissent, "we know it is the commercial organisations in England that would be able to utilise them."

And already there are evidences in all directions of the initiations of new commercial enterprises by British capitalists in every Indian province. Since the cessation of hostilities in last November most energetic efforts have commenced to be put forth by British capital with a view to capture Indian trades and industries. There is, on the surface view of it, nothing wrong in all this. As Lord Curzon pointed out many years ago, "Capital is international"; it is like the wind, which blows in the direction where the atmosphere is rarified. Wherever capital finds prospects of profit and assurance of peaceful penetration, it flows there by its own inner stimulus. India offers this favourable field; and we cannot blame British capitalists if they are ever ready to take advantage of the economic condition of our country and reap whatever benefit they can get out of it. In fact, to quote Sir Sankaran Nair again, "We know that we cannot do without English capital." But we are not able to obtain it on the same terms generally on which it would be lent to the Colonies and other countries. "The terms must be those agreed upon between the English capitalists and competent Indians who will protect Indian interests." But, unfortunately,

> "The English officials in India and the India Office have not in the past protected India. They have submitted to English capitalists and I have no doubt will do so in future. We want also Englishmen to start industries in India, but not to the detriment of indigenous industries. It is quite clear to me that unless there is an Indian to protect Indian industries, we will have English firms starting industries on a large scale in India (in which the Indians will have very little share,) to the detriment of Indian industries."

The Munitions Board has, it must be admitted, opened up new and more effective avenues of exploitation of our natural resources by foreign, and particularly British capitalists. The heads of some of the most enterprising English mercantile houses in India were drafted into this Board as honorary officers. Without their help the Munitions Board could not possibly work efficiently. The same thing had been done in England also. These gentlemen have gained in course of their work in connection with the Munitions Board exceedingly valuable information which it is only natural

that they should now use for their own business or trade.

The same thing is happening in England also. Civil servants employed under the Munitions Board are being tempted to resign their position to take up employment in private commercial enterprises. A London weekly paper recently noticed this : " Quite a number of highly placed Civil servants are resigning their position to take up more remunerative employment in private enterprise, and the fact is exciting a certain amount of uneasiness in commercial circles. It is natural enough that men of energy and ambition should welcome the chance of escaping from deadly routine of Government service ; but the motives of those who have offered them engagements are a little suspect. In their official position these ex-Civil servants have had access to returns and information supplied to the Government in confidence by firms all over the country, and it is obvious that this knowledge would be of the greatest value to trade rivals. Even with the most honourable intentions a man thus informed would inevitably determine his action by his special cognisance, and hence the uneasiness with which these appointments are regarded.

This experience is also being repeated in India. We too have had one or two instances of members of the Civil Service resigning their position to take up more remunerative employment in new commercial enterprises. If we remember aright, one of these gentlemen who was connected with the Munitions Board has been taken up by the Tatas. Messrs. Mackintosh Burn & Co., of Calcutta are also reported to have engaged a high-placed gentleman lately employed under the Munitions Board, to help them in their new concrete ship-building and kindred activities. All these are indications of increased and more energetic efforts for the exploitation of our natural resources and abundant cheap labour by " private capitalist amalgamations."

The prospects of after-war trade and natural desire of Indian capitalists to reap their share of these, have also led to the organisation of a few Indian Companies for the utilisation of our immense natural resources. These good people seem to think that this is the only practical way by which foreign capitalist exploitation of our economic life and capabilities, may to some extent at least, be checked. But the work is absolutely hopeless. In the first place, we have not the quantity of fluid capital in the country which could enter into effective competition with foreign capitalist exploitation. In the next place, Indian enterprises of this kind which require machineries and accessories for the work, are inevitably dependent upon foreign manufacturers and shipping concerns for the supply of these. The whole Indian trade of Great Britain or America, for instance, in these machineries is in the hands of foreigners. They are the exporters of these here. If we try to get behind them and deal directly with the manufacturers, even there we shall find that there are the inevitable middlemen, except through whom no British or American manufacturer, does any business directly with the customers. There are wheels within wheels, and subtle tricks of trade which render it practically impossible for Indian importers to deal directly and profitably with foreign exporters and manufacturers. We may

deal directly, if we are so anxious to do it; but we shall have to pay "catalogue prices", which are rarely or never the real prices of things. Those who have any experience of "direct" dealings with foreign manufacturers and have had any inside knowledge of how things are done, in these foreign countries, know that to try to over-ride foreign agencies in these matters is to court, not gain, but loss. If India had large manufacturing concerns and if there was anything like the spirit of combination among them, which operates in British industries, then possibly, they could force the hands of foreign machine-makers and introduce Indian agencies in this trade. But we are just starting these concerns. We are without expert knowledge and large experience of the working of these large enterprises. Our capitalists with just one or two solitary exceptions, like those of the Tatas, for instance, are consequently at the complete mercy of the foreigner. It is no wonder therefore, that these enterprises so often come to grief. The idea therefore of successfully or appreciably stemming the inroads of British capitalism into India, by the organisation of Indian capital, is simply preposterous.

Profitable foreign trade-connections are impossible without foreign agencies. Whether we are buyers or we are sellers, we must have these agencies, if our trade is to be retained in our own hands. But there are few Indian agencies in England or America. The Tatas have a London office, who represent them to British manufacturers, and this is we think about the only Indian agency worth mentioning in the United Kingdom. And even the Tatas found it no easy job to establish themselves in London. Indian enterprises which cannot command the huge financial resources of the Tatas cannot expect to establish themselves in the same way or to the same extent as the Tatas have done. Indian capitalist enterprises entering into any present or prospective competitions with British capital, whether here or in England, have to face endless difficulties. In the first place, there is the differential treatment which they receive here from individual officials. This is very keenly felt in regard to the acquisition of land for big agricultural or manufacturing concerns. The landlaws and the Board of Revenue regulations affecting the transfer of rights all work, in practice, to the prejudice of Indian enterprise. Foreign firms owing to the intimate social relations of their representatives with the foreign officials in the country, are able to secure lands for their works far more easily than Indian concerns. This has been an almost common grievance in the Bengal districts, for instance, the soil of which is favourable for tea-cultivation. But we do not know if it is in the other provinces also. But the industrial Commission has, as we pointed out in a previous article, noticed the difficulties of land-acquisition, and has proposed certain alterations in the existing laws on the subject, which are calculated to remove these difficulties. These changes or improvements will, no doubt, be made for the benefit of Indian industrial enterprise generally, without any discrimination as to the race or colour of the capitalists interesed in these enterprises. They are all equal before the law. This has always been the legitimate pride of the British Government in India. But in practice, owing to inevitable social influences, these advantages will

work more readily and in an immensely larger measure, for foreign than for indigenous enterprises. In the next place, there are difficulties, as already indicated, in the way of forming foreign connections upon the same terms as our rivals in business. Thirdly, there are banking difficulties, owing to the absence of large and prosperous Indian banking houses both in this and in foreign countries, capable of commanding the influence of both indigenous and foreign trade. Fourthly, there is a lack of large business experience and proficiency. Fifthly, there is a total absence of what may be called the very essence of success in all corporate and co-operative enterprises, namely, the habit of mind which subordinates all personal vanities and private parsimoniousness or greed, to the one supreme desire to help the success of the common enterprise. In the face of these difficulties and disabilities, it is unreasonale to hope that we shall be able to successfully compete with foreign capitalist enterprises, in the development of our natural resources. And when one thinks of all these difficulties, one finds the economic situation in the country almost hopeless.

BIPIN CHANDRA PAL.

Notes and Comments.

The India of to-day would seem to be a mere mob without organisation or leaders. So many deputations, and so many dissonant voices! An English writer says:—"What Japan has done may be achieved by China, India, Persia, and Arabia." China is certainly going forward under her new government, and soon,—if she is not already doing it—will take her place in the world as an Asiatic power worthy of her past greatness. There is much obscurity as to the present situation in Persia and Arabia. In India, our people despairing of her public men, are eagerly anticipating that the wisdom of the British Parliament and people will evolve some working plan of administration out of the conflict of voices now rending the air. It is quite true that we are "in no whit inferior to *us*—i. e., the Europeans—in intelligence and ability." But we have so long been a subject people, and so we cannot easily be brought to trust and combine with each other. When we speak thus, we only refer to our leaders. If they all stand by the Congress then we can easily win our nation's clause and gain for ourselves an honourable and assured future.

***

It is absolutely necessary that the interests of the country and community as a whole should be placed over that of all sects and sections. When we have secured self-government, or at least a large step towards the attainment of it, we can easily solve all problems of detail. But our so-called leaders—or at least some of them—constantly think of securing the loaves and fishes of office for themselves or their clientele, and are unable to view the interests of the public at large as a whole. Whether with, or without, communal representation, we must be enabled to get on towards the goal of responsible government. When that goal is reached, all trouble will cease. Until our people are allowed to appoint their own representatives to carry on public affairs and safeguard their interests, we can never gain the self-respect and sturdy independence of character which alone can evolve strength and unity out of the present chaos and conflict of voices and interests.

***

The recent elections for the Legislative Council have substituted both non-Brahmins for Brahmins, and Brahmins for non-Brahmins. This shows that the electorate in India has no caste-feeling and is not subject to caste-dominance. Both in Municipal and legislative elections it has always happened that Brahmins vote for non-Brahmins and non-Brahmins for Brahmins. This is not unknown to our leading men. And yet a man known so

well in public life as Dewan Bahadur Kesava Pillai puts forward the querulous and foolish plea that he has been defeated by a "dead set" of Brahmins combining to overthrow him. The very same electorate twice elected him before, and then these dreadful Brahmin enemies of his were nowhere to be found! So long as our public men and leaders are moved by such petty personal considerations, we can never attain to any advances in public life or organisation. It is, also, true that, unless we acquire the status of a self-governing people in some measure, we can never learn to take wide views or combine together for the achievement of them in public life.

* * *

Under these circumstances, we must look, *in the first instance*, to the justice-loving instincts of all true Englishmen, both here and in England, to start us forward on a career of political progress which will lead us in time to the goal of responsible government. It is a matter for congratulation that the various Indian deputations have fully represented their views and made their demands in the name of the Indian people. The wisdom of the British Parliament will, we trust, not be wanting on a great occasion like the present when we are, as it were, at the parting of the ways. There are many prominent public men in Great Britain who, like Lord Curzon, are utterly unreliable and who are in a position of influence even within the sphere of the personnel of the Cabinet itself. It is a thousand pities that, at such a critical time, Indian public men and leaders play fantastic tricks as make the country at large lament its present situation. It is a wonder of wonders that such great and distinguished men as Mr. Bannerjea (or the late Dr. Nair) should be found indentified with the interests they are championing. There is still much spade-work to be done by Congress and other subordinate public bodies before we can ring out of the land the narrowness of vision which can be blind to the true and abiding interests of this ancient land and people.

* * *

When will our public men—and educated men in general—realise that the people of India are the heirs to a civilisation which produced a system of philosophy which "has not its equal anywhere else in the world"? (Bloomfield's *The Religion of the Veda*, p. 56). The Veda is the eternal inheritance both of Brahmins and non-Brahmins, and its philosophy is founded on what Bloomfield calls "the most intimate and immediate insight into the ultimate mystery of being." All castes and all Hindu communities have contributed to the development of our Hindu inheritance of thought, and all can reasonably take a pride in the achievements of India in the realm of the spirit. Even the staggered and distracted educated Panchama of today can boast of having contributed—in St. Tiruvalluvar's unmatched *Kural*—a philosophical and ethical treatise which long ago has received the distinction of being placed on a footing of *equality with the Veda, and the Veda alone*. Hindu society is based on the essential Nature of the Hindu man, as fashioned by the Supreme Being for great and noble ends; and its end and aim is the perfecting of that nature as it exhibits itself in all Hindus,—in both non-Brahmins and Brahmins. Let not our present leaders,—whether Brahmins or non-Brahmins—in their narrowness or blindness, be carried away by the siren of enthusiasm for sectional advantage or unity. India has ever stood for the progressive liberation of the individual soul from the bondage of Samsara. Men of all Hindu castes and sections are equally interested in this great and supreme aim of Hindu spiritual and social life; and so all of us - whether we belong to this caste or that—are bound to unite in the progressive development, from time to time, of the social and political organisation which is the necessary foundation for the fruitful national activity which, in the future as in the past, is to enable us to resume and retain the world-old function of being the reservoir of spirituality, the *Punya-Bhumi*, the *Tirtha*, to which, in the pregnant words of the great Swami Vivekananda, "all men must come wending their way to God."

The Hindu Social System.

(By P. Ananthaswamy.)

1. The Stages of Life.

(*continued.*)

The Order of the Householders is of greater importance, and perhaps more redolent of beauty and pleasure than the austere Brahmacharya. Without it, the moral and religious duties of the ancient Hindu suffered. Without it, the *Samskaras*, the *Shraddhas* and other Shastraic injunctions went unfulfilled. This stage might therefore be regarded as the *primum mobile* of ancient Indian life.

After staying and studying with his Guru, the student made a suitable present to him (not as a fee, for teachers did not make a trade in those days of Dharma), took his permission to enter the Order of Grihasthas, came home, married a virtuous, docile and religiously-inclined wife, and settled down to the performance of his daily round of duties.

Every householder had to perform five sacrifices in order to prepare and purify his mind from the sins incidental to family life. They were: (1) The *Brahmayagna* or the teaching of the Vedas (2) the *Devayagna* or sacrifices to the Devas (3) the *Pitriyagna* or oblations to the ancestors (4) the *Bhutayagna* or distribution of food to all living creatures (5) the *Manushayagna* or the feeding of the guests. These sacrifices which involve considerable concentration of mind and enormous energy, rendered the Householder competent to fight out the battle of life.

The ideal of life to be striven after and followed is in perfect consonance with what W. E. Gladstone proclaimed a few years ago:—

"To resist the tyranny of self; to recognise the law of duty: to maintain the supremacy of the higher over the lower parts of our nature—this is our responsibility for life and its gifts."

In pursuance of this remarkable ideal, every householder trained his mind to the proper and necessary pitch of efficiency. He read the sacred scriptures daily, diligently and devotedly. Some among us feel inclined to consider the ancient Hindu House-holder, steeped in the Vedas and other Shastras, as speculative and unpractical. It is true that book-study has a sort of pre-occupying influence, that it unfits the majority of its votaries from being active soldiers in life's battle, and that a humdrum prosiness percolates with their permanent disposition. They are listened to and applauded, but paradoxically enough, their practical guidance is never sought. Nay rather, it is shunned or rejected as useless. But we feel patriotic pride and national self-satisfaction in asserting that the Hindu Householder of old was extremely practical and altogether free from dogmatism. He culled useful and inspiring knowledge from the sacred Books; kept ever-active touch with the world, and thus prevented, as Sir Henry Taylor would say, the faculty of action from sinking as in a quagmire at every step. His wisdom lay in training the mind and the intellect to the golden mean, to converse with those who speak to us through books, and to associate with even the meanest of God's creatures to help and be helped. He religiously avoided the vanity and pragmatism of the half-learned and the bigoted. Above all, he never forgot that, as part of the universal cosmos, he was but as a grain of sand on the Sea-beach or as a small drop in the wide ocean.

Thus inspired, the Householder formed a high and fine and strong conception of Dharma and Religion, and tried to practise them in his own life and conduct. Service of Humanity was his meat and drink. He believed that he served God who served man. It was this broad and comprehensive conception of service, this relation to humanity at large that satisfied all his aspirations, completed his knowledge and sanctified his life.

The house-holder had other duties appertaining to the household. He treated the members of the house with kindness and confidence, love and affection, sympathy and tact. It was his constant aim and effort to make the house a neat and lovely paradise where, after the rough-and-tumble of daily life, his mind could sink into a calm, soothed by the tenderest

recollections which render life easy to bear. The full force of the above statement will be patent only when we enter the precincts of Brahmin domestic life, examine its subtle and secret construction and its invisible inner details. Over indulgence in bodily appetites, impulses and pleasures was suspect. To him "the life is more than meat and the body than raiment." While thus he made his mind and body strong and efficient, he realised that life is a battle where each man strives for superiority and that our lives are continually becoming shorter, with the lapse of each moment. In other words, he perfectly knew that life is not a placid lake on which to have smooth sailing, that underneath the unruffled surface that presents itself to many, there are very strong currents and counter-currents, that death is not the ultimate object of life, that the eternal life of the soul, the divine element in us, is everything, that man should strive ceaselessly to win constant victories over his surroundings and that the casting vote as regards the results of his actions lies in the hands of God.

Let us next consider the position assigned to women in the ancient scheme of life. It was one of exalted rank and is thus described by R. C. Dutt in his capital work on Ancient India :—"Hindu women held an honoured place from the dawn of Hindu Civilisation 4000 years ago. They inherited and possessed property ; they took share in sacrifices and religious duties; they attended great assemblies on state occasions, they openly frequented public thoroughfares, according to their needs, every day of their lives ; they often distinguished themselves in the Science and learning of their times ; and they even had their legitimate influence on politics and administration. And though they have never mixed so freely in the society of men and women, as women do in modern Europe, yet absolute seclusion and restraint are not Hindu Customs ; they were unknown in India till the Muhamedan times and are so to this day, in parts of India, like the Maharashtra, where the rule of the Moslems was brief. No ancient nation held their women in higher honour than the Hindu." Again, the following Sloka from *Lalita Vistara* makes it strikingly manifest that though covering the face with a veil was a custom, it was not rigorously enforced or scrupulously followed. Otherwise, Gopa, the pious wife of Budha could not have protested against the practice :

जानन्ति आशयं मम ऋषयो महात्मा:
परचित्तबुद्धिकुशलास्तथा देवसङ्घा: ।
यथा मह्यं शीलगुणसम्भरेष्वप्रमादो
वदनावगुण्ठनमत: प्रकरोमि किं मे ॥

["Rishis, noble-minded persons, those who can divine the secrets in the hearts of others, the assemblage of gods, know well my motives. So long as my behaviour, my qualities, my prudence remain undisturbed, what need is there for me to cover my face with a veil ?"]

As to the learning of women, we have incontrovertible proof to show that their learning was of a high order and that they were considered as the intellectual companions of their husbands. They took active part in the stirring intellectual problems of the time and they astounded and compelled admiration by the depth and loftiness of their opinions. The celebrated conversation between Yagna Valkya and his learned wife Maitreyi, the elaborate arguments of Sankaracharya with Sarswati and many others *et hoe*, prove conclusively that learning among women was at a high ebb.

What a profound change has come over this delightful order of the honseholders ! One of the most remarkable and most interesting stages in the life of the Hindu has gone shimmering into the hazy distances of the past. Brahmacharya and Garhastya have become a curious hotchpotch. The five sacrifices which were enjoined upon every house-holder are mere cant and mean nothing to us. Dharma for its own sake has become little short of a copy-book maxim. Religion which gives an indisputable grandeur to life, has become of no effect and our life has, in consequence, become less methodical, less organised, less concurrent. The condition of our women has become ridoulously absurd. She is

plunged in debasing ignorance and compelled to look up to marriage as the *Summum bonum* of her existence. On account of the divorce between religious and social life in Modern India, our women go about, deck themselves out in the guadiest possible clothes, and hanker after jewels and trinkets. Thanks to the dangerous custom of early marriage, she loses all her health and vitality, and when she becomes the mother of three or four children, she resembles a reed that has lost its sap. Again, in regard to marriage the restrictions imposed by caste distinctions, the paucity of eligible bride-grooms within the inner circles formed by the sub-castes, the exorbitant demands made by such bride-grooms as are available and the anxiety of parents to secure the marriage-knot of their girls, have culminated in the employment of such ridiculous heroics and highly transparent lies, in such tales of ill-treatment and of life-long misery, in such flagrant breaches of the most solemn pledges in such hot accusation and recriminations, in such shocking scandals and in millions of other aberrations, other wailings and gnashings of teeth, that it would require the pen of a Dickens or a Thackeray adequately to portray them all.

To arrest this sad degeneracy, a good deal of pioneer work has to be done. The task of a wise self-adjustment to environments seems to be beyond the powers of the present-day Hindu. He halts between two extremes, viz., the *vis inertiae* in which he has been born and bred up and the desire for change with which his Western friends have inflamed his imagination. However, it behoves us to see that he is educated and properly guided. He must be made to realise that the combination of *Brahmacharya* and *Grahastya* is fraught with dangerous and incalculable results and that the separation of the two stages is not only in perfect accord with the antecedent glorious traditions of our past, but is also in keeping with the present-day demands of the progressive educational ideals of the West. At the same time, let him guard himself against the malady of bluster and excitability. Let him not, in his enthusiasm, apply the axe and the spade for pulling down the hoary edifice of our society. Let him realise that when that edifice is gone, no Aladdin's palace can rise in its place, at the touch of his magic wand and that the whole nation shall for ages to come, be exposed to the chill dews of the sky, the bleak winds of the desert and the ferocious attacks of beasts of prey. *Festina lente* is a good enough motto for anybody and let him have it.

The Bhagavad Gita.

With an English Exposition

By K. S. Ramaswami Sastri, B.A., B.L.

(The substance of the lectures now being delivered at the Students' Sanatana Dharma Sabha Trichinopoly.)

ADHYAYA III.

(Continued.)

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥१८॥

To him there is no selfish purpose to be attained through action. Nor does he suffer any deprivation by desisting from action. To him there is no dependence for any selfish purpose upon the whole realm of created being.

Notes:

1. This verse as the preceding one describes the man of God-vision and God-realisation who has attained his exquisite bliss of Bhakti and jnana as the fulfilment and fruit of his life of Karma yoga and who is so lost in the rapture of realisation that the duties and joys of the lower realm of action have been included and transcended in a higher bliss just as the lamplight is lost and transcended in the full bright golden radiance of the noonday sun.

2. Sri Madhusoodana describes here the seven *yoga bhoomis* which form the stages in the life of him who has become so pure in heart and steadfast in mind as to be fit to vision and realise and attain God. The seven stages are stated thus in *Yoga Vasishta.*

ज्ञानभूमिः शुभेच्छाख्या प्रथमा परिकीर्तिता ।
विचारणा द्वितीया स्यात्तृतीया तनुमानसा ॥

सत्त्वपात्तिश्चतुथा स्यात्ततोऽसंसक्तिनामिका ।

पदार्थाभावनी षष्ठी सप्तमी तुर्यगा स्मृता ॥

Vasishtha says further that these 7 stages correspond to the jagrat, svapna, and sushupti stages in point of intensity of perception and bliss.

भूमिकात्रितयं त्वेतद्राम जाग्रदिति स्थितम् ।

यथावद्भेदबुद्ध्येदं जगज्जाग्रति दृश्यते ॥

अद्वैते स्थैर्यमायाते द्वैते प्रशममागते ।

पश्यन्ति स्वप्नवल्लोकं चतुर्थी भूमिकाभिताः ॥

पञ्चमीं भूमिकामेत्य सुषुप्तिपदनामिकाम् ।

षष्ठीं गाढसुषुप्त्याख्यां क्रमात्पतति भूमिकाम् ॥

षष्ठ्यां भूम्यामसौ स्थित्वा सप्तमीं भूमिमाप्नुयात् ।

किंचिदेवैष संपन्नस्त्वथवैष न किंचन ॥

विदेहमुक्तता तूक्ता सप्तमी योगभूमिका ।

अगम्या वचसां शान्ता सा सीमा योगभूमिषु ॥

3. Sri Bhagawata thus describes the seer full of God-vision and God-realisation thus as one who is in the state of such ecstacy of bliss that the comings and goings of fleeting pleasures and pains have no effect on him.

देहं च नश्वरमवस्थितमुत्थितं वा

सिद्धो न पश्यति यतोऽध्यगमत्स्वरूपम् ।

दैवादुपेतमथ दैववशादपेतं

वासो यथा परिकृतं मदिरामदान्धाः ॥

The Sruti declares :

तद्यथाऽहिनिर्ल्बयनी वल्मीके मृता प्रत्यस्ता शयीतैवमेवेदं शरीरं शेतेऽथायमशरीरो मृतः प्राणो ब्रह्मैव तेज एव ।

4. As among the seven planes of yogic realisation above-said it is said that the first three are the means, that the fourth is the state of wisdom, and that the last three are the stages of jivanmukti.

चतुर्थी भूमिका ज्ञानं तिस्रः स्युः साधनं पुरा ।

जीवन्मुक्तेरवस्थास्तु परास्तिस्रः प्रकीर्तिताः ॥

5. Sri Madhwa quotes the following beautiful line : विष्णावेव रतिर्यस्य क्रिया तस्यैव नास्ति हि ।

6. It is well said :

ज्ञानामृतेन तृप्तस्य कृतकृत्यस्य योगिनः ।

नैवास्ति किंचित्कर्तव्यमस्ति चेन्न स तत्त्ववित् ॥

तस्मादसक्तः सततं कार्यं कर्म समाचर ।

असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥ १९ ॥

Therefore, do thou always perform without attachment the obligatory duties, for by performing action without attachment, man verily reaches the Supreme.

NOTES :

1. तस्मात् Neelakantha says that this means because unattached work is not a cause of bondage. यस्मान्निष्कामस्य कर्मलेपो नास्ति.

2. Only *Muktas* and *Jivanmuktas* are so lost in the ecstatic visioning of God that action has fallen off from them. Others and even men of wisdom in moods of व्युत्थान (awareness of the world). Sri Madhwacharya says well : बतोऽसंप्रज्ञातसमाधेरेव कार्याभावः तस्मात्कर्म समाचर ।

3. Sri Ramanujacharya interprets परं as meaning the jivatma. This means that the person pursuing the path of Nishkama Karma will realise the true nature of the soul and that then through Bhakti the bliss of God-realisation will result.

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।

लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हसि ॥ २० ॥

Janaka and others have indeed attained perfection through action alone ; and even from the point of view of the welfare of the world by not swerving from the path of righteousness, thou shouldst perform action.

NOTES :

1. The various stories about Janaka's life show how he was an ideal *Karmayogi.*

2. The combination of work and unselfishness is difficult and the elimination of selfish motive from work has to be slowly attained by strenuous effort and God's grace.

3. Such unselfish work removes the low pleasure of selfish enjoyment during success and the keen sting of disappointment during failure, helps the progress of

country and humanity, and leads us to that state of inner purity and peace which lead to the bliss of God-love and God-realisation.

3. लोकसंग्रहं— लोकस्योन्मार्गप्रवृत्तिनिवारणम् ।

4. Janaka is specially mentioned as a King can best guide his people in the paths of righteousness by being righteous himself : सर्वे राजाश्रिता धर्मा राजा धर्मस्य धारकः ।

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ २१ ॥

Whatsoever a superior man does, that other men also do. Whatsoever he acts on as authoritative, that is followed by the world at large.

NOTES :

1. The heroisms of self-control and obedience to the Lord's commandments are necessary not only to the individual but also for the solidarity of society.

2. Sri Ramanuja well says : अन्यथा लोकनाशनजनितं पापं ज्ञानयोगादप्येनमच्यावयेत्. (The sin of misleading and ruining others will overthrow him from his Jnanayoga, if his conduct is not all right and he does not take care about it in his fancied superiority as a *Jnanayogi*).

(*To be continued.*)

Musings from the Mahratta Capital.

The Madras Colony,—Poona.

[FROM OUR OWN CORRESPONDENT.]

The readers of the 'MESSAGE' are, I believe, aware that a fairly large population of the Madrasees, mostly perhaps Tamils, have settled in Poona, temporarily though it might be, for the past few years. The recent world-wide war which is supposed to have ended itself and any future wars has been pre-eminently, if anything, the occasion for a closer international union and understanding among the different nations of the civilised world affected by it; and in a proportionate degree, it has succeeded in creating a feeling of oneness among the several communities that inhabit India in particular. One of its several agents is the Field Military Accounts Department, which has contributed in its own way towards the above consummation. To it is due the conglomeration of a large number of educated men, young, middle-aged and others, drawn from all parts of India, from her far-off ends, from the Punjab to the Comorin, from Bombay to Burma. To it is due again the opportunity afforded for a mutual study and observation of the peculiar traits and characteristics pertaining to the sturdy Punjabi, the imaginative Bengali, the practical Mahratta and the intellectually subtle Madrasi, all of an average type evolved out of the ingredients of the modern civilisation and of the education which is closely associated with it. These men, may fairly be held to represent to all intents and purposes, the types of life lived under modern conditions and environments in their respective provinces. There is no doubt whatsoever that when all such different types flourishing in one and the same Indian Continent are centred and focussed in a particular spot, a feeling is engendered, a magnificent and invulnerable instance is exhibited to the wondering world of 'unity in diversity' which is the key-note and corner-stone of the Indian Sociology, of the Hindu Society to be more specific. Nor is it to be doubted that, when face to face, and side by side, a policy of give and take, of assimilation and transformation, begins to operate silently and yet effectively, amongst this heterogeneous assemblage. It would seem to one like the writer of this paper, that the common destinies of India are unconsciously or consciously being moulded in Poona, that the types of future Indian homes and home life, not to speak of other aspects of it, are being fashioned and perhaps perfected too, in Poona, in its variegated atmosphere. I would be more to my point, if I should confine myself to the survey of the position of the average Poona Madrasi, to the examination of the question as to how far the Madrasi has been able to influence, or has allowed himself to be influenced by, his bretheren of other parts, whether he has been a gainer or loser in this inter popular bartering, whether he has enriched himself or impoverished, whether he has had more to give and less to take, or *vice versa*, whether he has proved himself worthy to hold his own by constituting himself a model for others or whether he has exhibited an astonishing readiness to disown

his and copy others' irrespective of their claim to adoption on grounds of approved excellence or accredited superiority. This aspect of the question will be developed in a subsequent article.

Parikshit's Curse.

(By V. RAMACHANDRA RAU.)

Full weary from the chase, the hermitage
The monarch entered, and there on the ground
His dazzled eyes in sacred dimness found,
Seated upon a tiger's skin, the sage,
With matted locks, clad saintly, grey with age,
With close'd eyes, in deep meditation drown'd;
In vain, he spoke, his thirst to quench; he frown'd;
The sage spoke not. Fast foamed the royal rage
Luckless, he seized a serpent cold and dead
That coiled lay, and sporting, wreathed the sire,
And went his way. In came the son, a boy
As great in powers as small in years, and read
The past, the King's death cursed, in injured ire,
By Takshak caused—which Parikshit heard with joy.

Random Jottings.

[BY SON OF INDIA.]

The great minister Walpole is said to have ascribed to Pitt and his colleagues of the 'Opposition' the sin of being young men. And the redoubtable organ of the South Indian Liberal Federation has with true Walpolian wisdom been able to find out the sins of the Honourable Mr. Srinivasa Sastri and the world is very much indebted to your contemporary for this discovery.

* * *

Mr. Sastri is a Brahman. This is sin No. 1. He is an ex-schoolmaster—sin No. 2. He was sometime at Mayavaram—sin No. 3. He left his profession for that of the agitator —sin No. 4. He is poor—sin No. 5. For a man with these five deadly sins to pose as the representative of the teeming millions of India! Preposterous, what a pretendar—what a cheat!!

* * *

The sin of having been born a Brahman is probably the greatest of all his sins, to which Mr. Sastri must certainly plead guilty. And we cannot and therefore we do not attempt to defend him from the just wrath of the anti-Brahman *alias* non-Brahman *Justice*.

* * *

Mr. Sastri is an ex-school-master, and what can he know in politics? A school-master is worse than a mule and an ass, and for such a one te be regarded as a leader in politics is, to put it mildly, absurd and ridiculous. But we may be pardoned the liberty to bring to the notice of the *Justice* with the greatest deference, that in being an ex-school-master, Mr. Sastri has sinned in company with the greatest man of the age—Dr. Woodrow Wilson. If the ex-school-master Wilson can be credited with the profoundest knowledge of international politics, if the statement that the speedy termination of the world-war is due in no small measure to the efforts of the ex-school-master then certainly Mr. Sastri can be excused if he takes part in politics. It can be asked with probably a greater sense of propriety whether a travelling tinker could become the author of the "Pilgrim's Progress" or a barber, the inventer of a cotton spinning frame. Sheridan, the book-binder, became one of the greatest orators of the day. Why should not then a school master become a politician?

* * *

That Mr. Sastri was sometime at Mayavaram cannot be denied, but it is only the proud possessor of the *Justice* vision that can discern the dishonour attaching thereto. The sneer carries its own condemnation.

* * *

Mr. Sastri relinquished a very decent position in life and joined the servants of India Society on a bare sustenance allowance. If this were a crime, O, for a contagion of this crime. What a splendid thing would it be if it could spread as fast as Influenza!

* * *

We have heard of wealth being condemned, but it remained for the organ of the South

Indian Liberal Federation to expose the hollowness of the precepts of Jesus of Nazareth that it is far easier for a camel to pass through the eye of a needle than for a rich man to enter the gates of Heaven. A poor man cannot and therefore should not speak on behalf of his fellow-countrymen. A very fine dictum indeed! We would like to know what stake the later Dr. Nair had, or Mr. M. C. Rajah is having in the land. But we forget that a name need not necessarily be connotative.

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* *

That very popular Satrap of Burmah—Sir Reginald Craddock—has issued an edict that no meetings shall be held in any part of his satrapy, adversely criticising the Rowlatt Act or the Punjab Affairs. This is how the Backward Burmans are given political education!

*
* *

India is being flooded with Missions. The American Mission, the Swedish Church, the Luthern Church, the London Mission, the Church of England, and the churches of all the christian countries in the world have established their respective strongholds in India and are sending out vast sums for the material and spiritual elevation of the barbarous Indians. One is apt to question whether these Missions have done their all in their mother-country. But more of this anon.

The Condition of India.

From this week onwards, presumably until the closing weeks of the session, a group of fourteen Lords and Commons are to be occupied closely with the affairs of India. They compose the Joint Committee to whom the Montagu Reform Bill has been referred, by the vote of both Houses, after a perfunctory second-reading debate in the Commons, and no debate at all in the Lords. Their Chairman is the Earl of Selborne. Lord Sinha, the first and only Indian peer, is, necessarily, the sole direct representative of India among the fourteen. The Committee is to make, if it can, a workable scheme out of the draft measure which Mr. E. S. Montagu submits in redemption of the pledge solemnly given by the British Government on August 20th, 1917. In other words, its task is to create the framework for a system of Responsible Self-Government in India. This and no other is the issue which the British people are now called upon to face. Lord Curzon himself warns his countrymen that they have already delayed too long. That, of course, is the plain truth, on the political side. But the gravity of the situation with which we are confronted is not in the constitutional position. It is in the deplorable crisis into which the Administration has been precipitated by months of infatuated rigor in the Executive.

The present Reform Bill was born in a tempest, as to which England has been and is singularly uninformed. Four months ago the Viceroy's Government carried through a new measure of repression and summary procedure known as the Rowlatt Act. It was driven through the Legislative Council against the solid vote of the Indian members. Outside the Council no Indian leader of standing had a word to say in its favour. Throughout the country a movement of protest was organized, and multitudes of people, especially in the larger cities, kept the 6th of April as a day of fasting and humiliation. The leaders of the passive-resistance crusade failed to hold the lawless elements in hand, and in several cities grave disturbances occurred. In Bombay, the good sense of the Governor had its reward in a speedy cessation of unrest. In the Punjab, on the contrary, the extraordinary rule of the retiring Lieutenant-Governor, Sir Michael O'Dwyer, has plunged the province into panic and hate. Machine-guns and military aeroplanes were used to disperse mobs, whose only weapons were sticks and stones. In Lahore, the military authorities, with almost incredible folly, caused men of mature age to be publicly flogged in the open market-place—in many cases, it is said, for no greater crime than the closing of their shops in sympathy with the national mourning. Indian leaders were deported, newspapers suppressed, and prominent citizens, known for their municipal or other public work, thrown into prison and refused permission to employ counsel of their own choice. Under the system of martial law proclaimed

in the Punjab in April, the courts-martial have been going ruthlessly forward week after week, sentencing men and boys to death and long terms of transportation. In the city of Lahore alone, about a thousand college students have been punished—all of them, apparently by order of a gentleman who gained experience of martial law in Bechuanaland. And, as the Indian papers show, the new Lieutenant-Governor is continuing Sir Michael O'Dwyer's policy without check.

For a particular illustration of British justice as conceived and applied by Sir Michael O'Dwyer, we cite the treatment to which an influential and respected public man is being subjected. Mr. (or, as they say in the Punjab, Lala) Harkishen Lal, is a graduate of Trinity College, Cambridge, and a member of the Middle Temple—a barrister and banker, financial adviser to the Sikh Maharaja of Nabha, and promoter of the constitutional reform movement; in no sense whatever an extremist. He joined Mr. M. K. Gandhi in passive resistance to the Rowlatt Act, taking the lead in organizing the movement of public mourning in Lahore. For his share in this experiment in legitimate direct action, Mr. Harkishen Lal was arrested on a charge of sedition. The day before his arrest martial law was proclaimed in the Punjab, and forthwith the Government of Sir Michael O'Dwyer began to put into force every device of the executive despotism which has been elaborately perfected since the heyday of the East India Company. Martial law in India means government under ordinances, old and new, with retrospective action, and by commissions thus created and empowered to deal with offences "other than those specified in the said ordinance." Mr. Harkishen Lal was first arrested on April 14th, and deported to Isakhel, a place on the north-west frontier of the Punjab, just outside the area under martial law, the line of which he was forbidden to cross. On May 6th, he was again arrested at Isakhel, taken back to Lahore, and in the company of ten others, charged before the martial-law Commissioners with conspiracy, waging war, sedition, and membership of an unlawful assembly. The pleaders of Lahore being unwilling, through terror of the Executive, to appear for them, Mr. Harkishen Lal sent to Allahabad for one of the most eminent Hindu advocates in Upper India, Pundit Motilal Nehru. The military authorities refused to allow the Pundit or any other lawyer outside the Punjab to enter the area under martial law, and, upon appeals for a stay of proceedings being made to the Secretary of State, the accused and his lawyers found themselves impotent in the toils of a politely obstructive India Office, and with their cables held up. As a consequence this important citizen lies helpless, on trial for his life, before a court-martial created after the occurrences which led to his arrest, and kept away from effective legal assistance.

For one Harkishen Lal, however, able to expose the Executive and carry his appeal to the Privy Council, there are scores of thousands in the Panjab to-day conscious only of terror and helpless anger under a system without parallel in the history of civilized governments, barring some recent exceptions, recent and remote. These are the words of Rabindranath Tagore, whose protest has sounded over the world :—

> Considering (he writes to the Viceroy) that such treatment has been meted out to a population, disarmed and resourceless, by a power which has the most terribly efficient organization for the destruction of human lives, we must strongly assert that it has no claim to political expediency, far less moral justification. The accounts of insults and sufferings undergone by our brothers in the Punjab have trickled through the gagged silence, reaching every corner of India, and the universal agony of indignation roused in the hearts of our people has been ignored by our rulers,—possibly congratulating themselves for imparting what they imagine are salutary lessons.

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Knowing, therefore, that appeals have been vain, "and that the passion of vengeance is blinding the noble vision of statesmanship in our Government," Tagore surrenders his knighthood with a gesture of simple horror and pain. His statement of the fact is of scientific exactness. It is supported by every scrap of independent evidence coming from India. Here is an utterly impossible atmosphere in which to discuss reform, as Mr. Montagu, who has been in India, is fully aware.

The first and imperative thing to do is to stop the folly of the Executive in Upper India. Every administrator knows that a Punjab in suppressed rebellion is the greatest imaginable danger in the Empire. We cannot hold the people down under the harshest repression practised under the Crown for half a century, and delude ourselves that we are rallying the loyalists by complimenting the province upon raising a great army for far-off battle-fields. And, while changing, instantly and generously, the spirit of the Executive, we have to open the task of transforming the Montagu Bill. As it stands, it does not provide a practicable basis for the structure of responsible government to which India must come. It goes to the Joint Committee vitiated by one fatal defect. Its scheme of dual government is an expedient which must in the end be self-defeating. It makes little more appeal to Indian reformers than to Anglo-India, and it provides a Civil Service that does not want to work the scheme with an irresistible opportunity for obstruction and evasion. And in this matter the ruling power has really left itself no choice. The declaration of 1917 is an absolute promise. Lord Curzon, once the hardest upholder of the old order, has put the truth into a metaphor. Throw this milestone down and it becomes a tombstone, recording the dishonour of the British Parliament and people.

The Nation.

Sri Dakshina Bharata Dharma Mandalam Trichinopoly (South India.)

(being the Provincial Sabha of the Benares Mahamandal.)

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GENERAL SECRETARY,
Dakshina Bharata Dharma Mandal,
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Olla Podrida.

Our modern civilisation in India has discovered two new measures of public happiness. The *Madras Mail* suggests that our rich men can well take to wheat by which act of kindness they can reduce the price of rice for the poor men. Secondly, Bombay is going to cover men's faces with

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masks to prevent the spread of the contagion of Influenza.

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* *

Meantime how are they getting on elsewhere? The London Police are going on strike. Russia is solving the problem of food by the card system. Quite recently when a bill was brought to prevent cruelty to dogs by vivisection, the motion was defeated by 101 to 62, because one man proved that the recent perfection of the gas mask was due to the experiments on dogs. So one race finds a new means of killing men. Another race kills dogs to save men from being killed by the new means. This is the modern extension of the boundaries of knowledge ! ! !

*
* *

Bombay is now busy sending off people to England with effusive plaudits. Some men have gone to save India politically others have gone to save her socially. Some ladies have gone to save her womanhood. Some men have gone to save the women of India. The depressed classes of India have to be saved in England. Meantime *New India* is publishing the photo and the life-sketch of the Hon'ble Mr. Rajah. Veritably are the newspapers the prize fighters put into the ring by public subscriptions. At this rate there will be more persons to save than persons to be saved.

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* *

Saraswathi Bai proved during one of her performances the old *entente cordiale* between Brahmins and Panchamas. Mr. Srinivasa Iyengar recently proclaimed to Madras that there is something in the old rules as to bathing, fasting, etc. Fancy saying all this to people who gorge themselves in the Mount Road day by day !

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* *

Kesava Pillai is more famous by his interview than he would ever have been if he became the Honourable Mr. Kesava Pillai. Dr. Nair is being pursued with funeral orations.

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* *

In Japan Suzuki, a rice proprietor, was murdered by an official named Yamada, because both became rich by being in league and they had a trifling difference of opinion which would be decided only by shutting up the mouth of one of them.

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* *

In Madras the great battle of Vakil *vs.* Judicial Officer is going on for the prize appointments. Hurrah ! Go on. Go on. By the bye a man fell under a steam roller and was flattened out. This is bare truth not only metaphorically but literally.

*
* *

Mrs. Dorothy Jinarajadasa has taken up the cudgels again on behalf of her Indian sisters. Meantime the sisters themselves are cudgelling away. Votes for women please.

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* *

President Wilson spoke recently about grafting a new order of ideas upon the old and about the fruit being temporarily bitter. The innovators of the world have now got a new phrase to hurl at the others.

*
* *

The Cholia Vellalas met recently in conference. The President made some references in very good taste to the caste which should have only *Darbha and akshata* in its hands but yet sought and got the reins of power. The campaign of talk is going on vigorously.

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* *

We learn from the papers recently that one Potteswara Bhatta was turned into a Mahomedan by Aurangazeb and that his descendants however are observing Hindu customs. This was a graft of new ideas on old in those days !

*
* *

Bellary is rejoicing in a widow marriage. Henceforth its troubles are over.

SCRUTATOR.

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